

3
A new yeres gift,
or an Heauenly Acte
of Parliament:
Concerning how euery true
Christian should lyue: made and
enacted, by our Soueraigne
Lorde GOD, and all the whole
Clergie in Heauen con-
sentinge to the
same.

ECCLES. 6.

MAKE no tariyng to turne vnto the Lorde,
and put not of from day to day: for soden-
ly shall his wrathe come, and in time of
vengeaunce he will destroy thee.

Imprinted at London, in Flete-
streete, by William How, for
Richarde Iohnes.

ANNO, 1569.

To the Right wor-

shipfull, sir VVilliam Garrat Knight,

your dayly orator Richard Iohnes

wissheth longe life and prosperous estate,

with increase of much worship.



When I considered (ryght
Worshipful) the diuers
states, and condicions
of men, and how every
man almoste hath his
seuerall delight: some to worldly
affaires, some to vaine fantasies,
& some to Christes sincere doctrine:
I stode in doubt, to whome I
might dedicate this litle Booke,
lately comynge to my hande by
chaunce, without the Auctors name
and seemed to be written longe a-
gone, vnder the title of An heauenly
Acte of Parliament, enacted by our Soue-
raigne lord God: and calling to minde
how much bounde I was to your
Worship, I was so bolde to present
it

A.ii.

Now The Prologue.

it vnto you as a token of my good
will; although but in final volumn,
yet in valure worthi to be accepted
of euery faithfull Christian; in so
much as it is the doctrine of Christ
himselſe: trusting you will at lea-
ſure beſtow the reading of it ouer,
and accept it in as good parte, as
I meane it toward your worſhip:
Thus as one that wiſbeth good
vnto you, as vnto all thoſe that
faithfully profeſſe Chriſte and his
Goſpel; do pray vnto God to ſende
you a good and prosperous newe
yeate, and to preſerue and keepe
your worſhip for euer and euer.

Your moſt humble and dayly
ſeruant
John

THE PREFACE TO
the Reader.

FORASMUCH (gentle Reader) as in these our present dayes, we are for the most parte very negligent, of our duties towarde God and the world, and slow in obeying and obseruyng Gods holy wyll and Commaundements, and the rather for that many of vs are very ignorant in them, I haue therfore to put thee, the better in remembrance of them, and thy dutie in this behalfe; set forth this litle Booke, that lately came to my hand, intituled **An Heauenly Act, of Parliament, enacted by our soueraigne Lord God, and all the whole Clergy in Heauen.** Vnderstande thou therfore Gentle Reader, that it is such an Acte, as God willeth to be kept of all his welbeloued subiects (that is to say) a wel of Emperours, Kynges and Princes, as of other Rulers and Maiestres, and all other estates in generall, from the hiest to the lowest, must geue a general accompt how euery one accordyng to his state and calling hath behaued him selfe, in discharging his dutie according to the true meaning of this Acte following, before the Imperiall seate of Gods Maiestie: and they that haue ben diligent, and duly haue obserued this statute to the vttermost of their power shall haue the rewarde promised by Gods owne mouth, that is euerlastinge ioyes in heauen: and those that haue bin negligent, or here after shalbe, in discharging their duties in this behalfe, shall haue euerlasting punnishment in hell fier, Thus hopeinge in God that after thou hast read o-

TO THE READER.

¶ For this booke, both thou and I and al we in general,
shal the better consider our duties, for the which pur-
pose this booke was set out, and shall by Gods grace
deserue the Kingdom prepared for vs. To the which
Kingdom, our Sauour Christ bringe vs all wee be-
seeche him Amen.

The names of the Lordes of this Parliament.

Christe Iesus Vicegerent.

**James y^e Apostle, Archebishop
of Salacia.**

**John the Euangelist, Lorde
Secretarie.**

Paule Lorde Chaunceler.

Peter Superuiser.

Dauid Ambasadour.

**Moses the speaker of the Par-
liament.**

God the Father,

confirmeth this Acte in
his Sonne Iesus Christ.



Here as we perceiued
that after wee had created
man, setting him in a place
of high pleasure, leauing
him in the counsell of his
owne hands, to chose whe-

ther that he woulde die or not die. And
thus beinge a spirituall body, after our
owne similitude, coulde not for all this
stande in the same state: but abusinge our
celestiall gifts, and fell from our precept,
neglecting what libertie to him was deli-
uered: so changing himselfe from heauenly
liberty vnto eternal bondage, in whom
we see what he was of him selfe, nothing
but sinfulness, refusing our liberties, and
fell vnto the fulnesse of his owne sinne:
whom wee lamented of our mere mercy
counselling with our selfe, we wolde not
haue him whole lost; vpon which conside-
ration, wee exiled him our company, and
to line in the borders of our wast ground,
taking him and his, as aliants and strait-
ners

TO THE READER.

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NOTE

This volume
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n damage

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taking him and his, as aliants and straungers

A Heauenly Acte

gers vnto vs, exempt from eternal wise-
dom and so brought to worldly policies.

Notwithstandinge, as we haue said, our
pittie and clemencie prouided al manner
of thinges and commodities for him, by the
whiche he might perceiue our potentiall
power, as wel before toward him as then.

Wherefore vpon consideration of our owne
good wil, we enacted by our owne Coun-
cel so to prouide and to set againe at liber-
tie, the daungers also to take away that
man was fallen in, which could not be
done but thoro him that was cleane and
pure without sinne, for sinne coulde not
take away sinne: but the time we reser-
ued vnto our owne selfe, and at the length
to stablishe and confirme our saide act and
purpose we sent downe our onely begot-
ten sonne to proclaime our will what it
was, vnto the whiche he set to his seales
hanginge vpon the crosse giuinge bp his
life thoro we moste paineful deathe, by the
whiche attonement was made betweene
man and vs, and so our anger was pacified
and we haue also prepared eternal rest for
man so that after this he will kepe coue-
nant with vs, and liue in our laws and sta-
tutes

of Parliament. H A

tutes that we haue set forth by our highe court of parliamente, both of lordes spiri-
tual and tempozal to the same consenting.

We haue enacted in our heauenly court that man shal loue vs aboue al thing with herte, soule, and minde, and al the powers he hathe, and to haue none other God or goddes but vs, and vs onely to serue vpon the paine of euerlasting dampnacion.

We haue enacted also by the auctoritie aforesaide that our blessed name be not taken in vaine, but moste reverently to be had in honor vpon the paine before reher-
sed, and vtterly of vs forsaken to the con-
firmation whereof our vicegerent Iesus Chyiste willeth man not sweare at al, but that his othe shalbe yea, yea: nay, nay, for what so euer is moze is sinne. Also James the Apostle Archebishop of Galacia saithe. Let your yea be yea, and our nay be nay, & Salomon to whom we gaue greate wise-
dome so that many regions wondred ther at, giueth warning to great swearers and saith that our plague shal not depart from the house of a custonmable swerer. Wher-
fore who that offendeth in this, is vtterly of vs forsaken.

Provided

A Heauenly Acte.

¶ Provided alwaies if ye shalbe required of your faith of any in auctoritie to whom ye are doubtfull or that obedience to your Prince shalbe required of you by othe, and besides to testifie for the truthe of your neighbour so muche as equite and iustice doth require ye maie lawfully take vs to witnes for your faith, and to take vs to witnes for your obedience, and to iustifie your neighbour in a righte cause: ye may rehearse our name for so it is not in vaine the acte befoze notwithstandinge.

¶ Furthermoze we will be worshipped the vii. day, that man shall giue vs honoure and worship for the beneficiall kindnes that we haue done to him seasing from all labours that daie bothe he and al his.

¶ Provided alwaies where as neede shal require, as our onely sonne and vicegerēt Iesus Christ, gaue example in healing the lame man vpon the Sabboth daie: so that all actes maie redounde vnto our glorie lawfully to be vsed, the acte befoze notwithstandinge.

¶ Further be it enacted for the vnitie and concoorde which we woulde shoulde be betwene our creatures, we will one shal do vnto

of Parliament.

unto an other, as he woulde be done to.
To the confirmation of this saide acte, our
onely sonne and Vicegerent sayth: Mar
shall praye vnto vs for the forgiveness of
his sinnes, none otherwise then he dothe
forgiue other. Also the saide Iesus Chyriste
saieth: opening this acte very plainly. If
ye shall forgiue those that hath offended
you, your heavenly Father shal also remit
you your offences. He will also man shal
forgiue his mortall enemies, and to blesse
where as they do curse. And although the
autozitie of this acte be sufficient as is be
fore spoken, yet man shal vnderstande our
Lords of our Parliamente haue giuen
their voyce vnto it. And first the Lorde
Secretary, John the Euangelist sette his
hande and wrot: Deus charitas est. God is cha
ritie, who that abideth in charitie, abideth
in God, and God in him. And Paule, the
Lord Chaunceler saieth: If he could speake
with tongues of menne, or with tongues
of Angels, so that he could remoue moun
taines with his faith. If he shoulde giue
his body to be buried without he haue
charitie it profiteth nothinge: so that in
conclusion he dothe affirme and sayeth.

Charitas

A Heauenly Acte

Charitas non querit quæ sua sunt: Charitie seeketh not onely his owne: but that, that longeth to Iesus Christe our onely sonne and Medeggerent, whose example we wil mā that folowe, saicinge: Mandatum nouum do vobis, vt diligatis inuicem sicut dilexi vos. To you I giue a new commaundement, that ye loue one another euen as I haue loued you. Also man shall vnderstande, our loue was vnspeakable towarde him as our Lord Secretary John the Euangeliste writ.

Sic Deus dilexit mundum, vt ymaginem suam daret pro mundo. We had suche loue vnto man, that we gaue our welbeloued sonne for him, that al that beleue in him should not perishe, but haue life euerlasting. Wherefore we wil by our heauenly commaundement that this acte do extende to all creatures one to loue another, for as our Lord Chaunceler Paule saith the loue is the fulfilling of the lawe, and the contrarie, where loue is not, there is not God, and where God is not there is wickednes, and where wickednes is, there is dampnation.

Also it is enacted, man shalbe obedient vnto his father and mother in doing their commaundemente, and in so doinge we made

of Parliament.

made man a promise that his life shoulde
be longe vpon the earth : to this we haue
constitute kinges and rulers, to gouerne
the earth : to whome we will haue de we
honoꝝ geuen, soꝝ we haue set them as our
commissioners vnder vs to execute our
wil, soꝝ the whiche we will they be had in
reuerence : soꝝ the coꝝboꝝating of þ same,
our only sonne obeied them, and also gaue
commaundement, that tribute, tol, and
custome shoulde be giuen vnto them. Also
Lorde Chaunceler Paule saith, let euery
soule submit them selues vnto the higher
powers, and not to obey them onely soꝝ
feare but soꝝ conscience sake. Moꝝeouer
Peter whiche was the pooꝝe fisher and
toke fish daily with his nets, we exalted
him to be of the domestical houlholde with
our onely sonne and vicegerent, and so
boldned his harte and spꝝite that we made
him to take men in þ spiritual net: whose
saith confessed, that Chꝝist was the sonne
of vs the liuinge God: to the whiche al the
felowshp agreed, and soꝝ the whiche con-
fession so made by saith he was translated
to an high office, there made þ Superuiser
of our Churche spiritual, whose auctoritie
is

A Heauenly A&c.

is no lesse towarde vs then the Lord Secretary John, or the Lord Chaunceler Paule to be beleued. And this acte dothe Peter superuiser of our building cōfirme, saieinge submit yourselves to al manner of ordinaunces of men for the Lordes sake, whether it be vnto the kinge as vnto the chiefe head, or vnto rulers, as vnto them that are sent of him for the punishment of euil doers; but for the praise of them that do wel, for so is the will of God: here man must obei them for our sake, for so willethe Peter there helpe and succour with body and goodes to be at the Kinges commaundement: therefore we wil and by the consent of our Lordes spirituall & tempozall, that this acte doth stande in full strength and vertue.

Provided alwaies so that if father or mother commaunde any thing contrary vnto our wil, or more then they haue in our commission, y then it shalbe lawful for man to say, as Peter superuiser answered y rulers, what tixe they would haue put him to scilence in confessing and preaching Iesus christ, & that thei had cast aside the stone as Peter laide vnto their charge
whiche

of Parliament.

which was become the head corner stoner
and that ther was no health in none other
no2 no man wherin any saluation should
consist, but only our only sonne and Vice-
gerent Iesus Christ, boldly he said how
that he was more bound to obey God the
man, so will we haue you to say, the acte
before notwithstandinge.

Further it is enacted, thou shalt not kil.
Thou shalt not steale. Thou shalt beare
no false witness against thy neighbour.
Thou shalt not lust after thy neighbours
wife. Thou shalt not lust after thy neigh-
bours house, lande, seruant, maide, Dre,
Asse, or what so euer he hath, to this acte
all Lordes in Heauen both spirituall and
temporal, both confirme and agree vnto
the same, & vnto the transgressours there
belongeth dampnation.

Also we enacted: Cursed is he y maketh
any caruen Idole or image, which wee
abhoze (for it is the worke of mans hand)
and cursed is the handes that maketh the
to the intent to haue them worshipped,
for we wil no worship shalbe given vnto
them, For we are God al alone and al ho-
nour longeth vnto vs, who was honoured
when

A Heauenly Acte

When we were all alone in our owne glory
who is worthy to haue honour, but he that
made all thinge honourable. Wherefoze as
our Lorde Chaunceler Paule saithe, Soli
Deo honor & gloria. Honoz glory withal praise
be vnto vs. It reioiseth vs to heare man
say wth a faithfull hart. Tu solus dominus, tu solus
sanctus, tu solus altissimus. Also we knowe that
they praise vs and laude vs, when they say
or singe with a faithfull harte. Laudamus te,
benedicimus te, adoramus te: Thee do we laude,
thee do we blesse, thee do we worship, and
thee do we glorifie. Gratias agimus tibi propter
magnam gloriam tuam: Vnto thee, giue wee
thankes fo: thyne owne greate glory: so
that no creature hath any glorie to glorie
in but we, the whiche glory can not be ex-
pressed with tongues no: yet with harte,
yet we be not strange thereof, but in our
house there is many mansions prepared
fo: our louinge subiectes, as Chziste hath
declared: and yet notwithstanding when
y^r course of the transitory wo:ld shall haue
his end, and al thing concluded as we haue
decreed, what ca any of our creatures say
howe they did attaine to the inestimable
ioyes that they shall haue of themselves.

of Parliament:

no, no. Coude they bye it by any manner
of waies, and to saie we had no nede of no
helpe, but of our owne power came we
hither: no, no: they must confesse with our
Ambassadour David . Non nobis domine non
nobis , sed nomini tuo da gloriam . Not of vs
Lord, no not of vs that we possessed these
ioyes, but the glozy must redounde to thy
name. As Christ saith, there is none good
but God, so wil we that man shall knowe
without vs they can do nothinge : for we
hearde that our chyldren of Israel saide to
Moses, that they would perforce and do
al that we had commaunded. Neuerthe-
lesse to bring them from their owne trust
and holines , and that they might know &
perceiue that it is we that worketh al in
all thinges: we asked Moses who shoulde
giue them such a hart. Wherefore we wil
haue al honour, we wilbe praied vnto, we
wil be trusted vnto : for there is none to
match with vs, for they are our creatures
and we are their God : so is there no Gods
that hath any such vertues or graces , but
onely we . Therefore we streitly com-
maunde by the vertue of this our said acte
that no person or persons do not take any
part

A Heauenly Acte

part oꝛ partes of our honour from vs, and to giue vnto Idoles oꝛ Image, but to giue vnto euery creature his honour, as wee haue it enacted, vpon the paine of our euer lasting punishment and dzedful indignation without redemption.

Furthermoze, we haue enacted by our owne power, & also by the consent of our Lordes spirituall and temporall, that no man doth either adde oꝛ take from our heauenly lawes, otherwise then we haue enacted, as wee our selfe haue sayd vnto Moyses the speaker of our Parliament, what time he receiued our Actes, deliuering those same vnto y^e children of Israel. Also our vicegerent Iesus Christe saith, that man shall do the Father of heauens will, for I come not saith he to doo mine owne will, but his wil that hath sent me. Also John the Euangelist our secretarie saith: Cursed is he that shal ad any thing vnto that, that is wzitten in the misterie of this law: if any man shall adde any thing, God shall adde vnto him the plagues that are contained in the same. Mozeouer the said Lord Secretory saith, if any man com vnto you and bzing not this doctrine

of Parliament.

doctrine, receiue him not into your houses, neither salūte him, for he that salūeth him is partaker of his euell deedes. Furthermoze Waile Lozde Chaunceler with. Other foundation can no man laye, then that which is laid already. The lozde Chanceloz confirmith it moze and saith if an Angell should come from heauen to declare any other doctrine, he shoulder to me no credence, wherfoze we will that our lawes both stand in his full strength and vertue without corruption of other doctrine.

Further be it enacted, it shalbe lawfull for all men to haue these our lawes, ordinances, and statutes, dayly red in their houses, as our Captaynes of our armies both Josue, and also Eldas, and also a speaker of Parliament Spokesaide, Audi fili Israel) declaring to them, they should write it vpon the postes and gates of their houses, and to haue it in remembrance it should be bound vnto their hands also whetted vpon their children, that no other doctrine should take place that shoulde as Waile Lozde Chaunceler sayth. We would haue one to go before and

A Heauenly Aste

other in spiritual knowledge. And David
 the noble kinge and one of our chiefe Am
 bassadours, that brought message of our
 godly pleasure to come, settinge forth all
 what profitableness was in the knowled
 of our lawe, saide. *Lex domini immaculata cor*
ueretis animas, testimonium domini fidei sapient
præstans paruulos. The lawe of the Lorde
 partise, refreshing the soule, the testimo
 nie of the Lorde is faithfull ministering
 wisdom vnto the vnlearned, the com
 mandementes of the Lorde are right
 makinge glad the hart, the thinges whiche
 God commandeth are plaine and pure
 and they lighten the eyes. The feare of the
 Lorde is pure and holy abiding for euer
 the pleasures of the Lorde are true, and
 right in euery parte more worthier to
 desired, then golden precious stones, sw
 ter then honnycombe when it droppeth
 This Ambassadour, kinge David was
 assurance, he neuer fell after he had o
 holy and heauenly lawe in his hart wher
 as he saide. *Lucerna pedibus meis, verbum regis*
domini, & lumen seminis mei. The Lorde
 word is a lanterne vnto my feete, and
 also a light vnto my path. And more ou

of Parliament.

he saide: Iuram & statui custodiri iudicia iusticie
roz. I haue sworne euen in the bottom of
my hart, and shall perforce it to kepe thy
iust pleasures. So that in euery place this
faithfull Dauid professed our law to be of
wonderous efficacy, strength & vertu, that
in manner he did wonder at them, and
with a great vehemency spake. Mirabilia
tua Domine &c. Peruelous are thy testimo-
nies, wherfore my soule obserueth them,
to come but to the doore of thy scripture
lighteneth and giueth vnderstandinge to
the vnlearnid. This was he of whom we
said, wee haue chosen a man euen to our
owne hert. Furthermoze our Secretary
John the Cuangelist, at the entering first
into his said office said. In the beginninge
was the woꝛde and the woꝛd was with
God, and God was the woꝛd, so that by
his auctoritie, who so euer receiueth our
law receiueth vs, and the contrarie, who
so euer receiueth not our law, receiueth
not vs. Wherfore man shall vnderstand,
it is our will, and godly pleasure, to haue
our most Sacred woꝛd to go forth, which
is the comfort for man to guide his whole
life with all, and it was full auctorised by

A Heauenly Acte.

our onely Sonne and Vicegerent Iesus
Christe, which did performe the consum-
mation of our sayd law, but we will by
the vertue of this sayd Acte, that any per-
son or persons doe not only receiue this
our law carnally, but we wil it shalbe re-
ceiued spiritually, or els as Peter y^e Pay-
ster of our buildinges sayth: it should be
better if they had neuer knowen it.

Whereby alwayes, that if any person
or persons, do not accomplishe and fulfill
this our sayd law, that then it shalbe law-
full for him or them to say with our faith-
full Ambassadour David, Peccavi or Peccavi-
mus cum patribus nostris. Iniuste egimus, iniquitate
fecimus. I haue sinned, or we haue sinned
with our Fathers, we haue liued & wal-
ked sinfully, and haue doone iniquitee, so
that if we shall perceiue amendement of
life be had amonge men, that then we will
euen fatherly accepte their hartes for the
said confessions sake and spiritual mindes
the acte befoze notwithstanding.

Further be it enacted that euery per-
son or persons, which murmur or grudge
that this our said law should prosecute for
mans consolacion, we abiecte cleane out
heare

of Parliament.

heauenly regiment to everlasting punishment, and every person or persons, that be transgressours of our sayd lawes, and be in minde to continue still in such rebellious life, shall haue like punishment, and be wiped cleane out of the booke of life.

¶ Provided alwaies, wee woulde men should know our pardon is incomparable so that men wilbe obedient and reconciled vnto our law, when so euer our grace is offerde. For we will not the death of no sinner, if he will conuert and turne, wee will turne to him againe, and will thinke no more on his disobediens, his sinnes shall passe from our sight as corrupte water that is put into a fayre running Riuier.

So that we will man shall lay full holde, trusting whole to the restitution that we haue by our owne Sonne and Mercifull Prince, provided for him which is the painful passion, that our Sonne did suffer, in whose blood we be moued to mercy, when so euer man by fayth layeth the same before vs. Clearly as wee sayde before (of the sinnes that man hath doone) to thinke no more on them, that acte before notwithstanding.

A Heauenly Acte.

Further be it enacted our Beatitude shalbe vpon all men, that shal with a wil-lyng harte, do oꝛ consent, to obserue and do all that wee haue commaunded, their Catell, their Corne, with all other theyꝛ substance, shalbe multiplied and encreased. And contrary, euery person oꝛ persons that with a grudgyng harte, do not oꝛ at the least consent vnto all that wee haue commaunded, to the vttermost of theyꝛ powers, that then let them be sure that our most godly encrease shalbe withdra-uen from them: foꝛ cursed shall they be, their Corne, their Catell, with all other their substance.

Provided alwayes, it shalbe méete foꝛ vs to take our pleasure aboue all other. And where as wee did permit Sathan, to tempt our onely Sonne and Vicegerent Iesus Christe. And also in like case our faithfull seruant Job, to be tried by aduersi-tye. It shalbe vnderstande, many times wee be so minded to proue our faithfull, and to withdraue baie things from them to bying them to the knowledge of moze perfect gifts. Foꝛ it is our nature diuers
times

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times, to set vp, and after to pull downe;
many times we exalt þ wicked to drown
them whole in their lubricities. For all
creatures, we know the intent of the cre-
ation, wee are as the Potter, that may do
what him list with the lumpe of Claye,
when he hath it in his handes, to make it
a vessel of honour, or a vessel of dishonour:
and yet wee will not be reasoned with all
for the cause, but wee wil man shal applie
his whole will vnto our will, and to saye
with our onely Sonne and Vicegerent
Jesus Christe. *Fiat voluntas tua*: Not our
willes, but this thy will in al thinges may
be doone. For thy will is holy, and is a
wyll that cannot alter and chaunge, vnto
the which all creatures in heauen, earth,
and Hell must obey. If man shal thus o-
bediently prostrate his whole harte vnto
our correction. Whether it be in losse of
goods, sickenesse, or any other aduersities,
what so euer it shal please vs to touche
man with all. That then man shal be sure,
we will so vse him at length, he shal not
be tempted aboue that he is able to beare.
And as our Lord Chaunceler Paule saith:
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A Heauenly Acte

who so euer doth put their trust in vs, shal not be confounded. And our Ambassadour kynge David sayeth: Multi tribulationes iustorum, & de omnibus hijs liberauit eum dominus.

Unto the iust happeneth many tribulations, but the Lorde deliuereth them from all. Wherefoze wee will man shalbe faithfull in temptation, yea and to giue vp his wholc life into our handes, and to feare nothing that shall come of vs, whatsoeuer shalbe layde to his charge, but to remember that in all thinge wee seeke his profit: yea though that wee take his tempozall life from him, in the whiche wee will be glorified, and glozifie him againe. For as it is said: Preciosa in conspectu domini, mors sanctorum eius. That is the death of the faythfull is pzeious in our sight: wee will man shal take no paynes for our pleasure, but that wee will double recompence againe. For our only Sonne and vicegerent hath sayd: Beati qui lugent: Beati qui persecuntur &c. Blessed are they that mourne for they shal be comforted: blessed are they that suffer persecution for righteousnesse sake, for theirs is the kyngedome of God; Blessed are

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are you when men shall reuple you, and persecute you, and falsely say all maner of euil sayinges against you for my names sake. Reioyce and be gladde, for greate is your rewarde in Heauen. What may be moze sayde: what thyng can wee moze promise, wherfore man shall vnderstand, in all thynges we will that man shalbe obedient and confirmable vnto our wyll and Godly pleasure, the Acte before notwithstandinge.

Also wee haue enacted, that euery person or persons shall vnderstande, that neuer after this, we shall alter or chaunge any parte or partes of that we haue enacted, but as our Vicegerent sayth: Heauen and Earth shall alter, but our worde shall not alter, for our worde is our owne selfe, and wee are not chaungeable in our selfe, wee are omnipotent, without beginning, without endynge, holdest of all holdest, so fixed and knit in euerlastynge truth, that all that wee haue saide cannot alter nor be vndoone, but euermore to stande. Wherfore by vertue of this sayde Acte, wee wyll that none other of our terrestrial

